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nation of inner as well as outer forces, creative evolution regulated by will, and the fact of God.

The colloquy with Nicodemus reveals the sureness of Jesus in his handling of great subjects. Great scientific principles are uttered repeatedly. If vs. 6, "That which is born of the flesh, etc.," does not set limits to the variation of species, it at least remains for natural evolution to prove the contrary. In spite of Professor Bergson we are not yet quite sure that "we think matter." The new birth of the soul is paralleled by the conversion of soil into plant life. The very fundamental standpoint of science is taken by Jesus—in vs. 8: "The wind bloweth—thou canst not tell." Science declares that it knows forces by the way they act, not by understanding of their essence. Here theology takes its place beside science in frankly admitting its mysteries and stoutly defending their known reactions. Lastly, vs. 21 ought to be inscribed over

the entrance of every laboratory in the world: "He that doeth the truth cometh to the light." Here is the gospel of experiment, of investigation, the inductive method of the intellect and of the soul. The New Testament is not an academic but a dynamic and phenomenal record of God's dealings with men. Its wisdom and meaning lie in the experiences recorded, not in the system of ideas set forth. If every argument put forth by the writers of the New Testament should fall to the ground in the light of advancing knowledge, it would be but the removal of the drapery which would serve to bring out more clearly the majestic figure of truth. It is not a system of ideas with which we are primarily concerned. It is commerce with God which we must know about. The Bible is nothing if it be not the record of human converse with God. It is not ideas to conceive but relations to maintain. It is Christ in us the hope of glory.

THE PROBLEMS OF BOYHOOD

A COURSE OF ETHICS FOR BOYS IN THE SUNDAY SCHOOL

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Study V. Honesty

Honesty is the foundation upon which the stability of our society rests. The business of the world is chiefly done on a basis of credit and depends upon the fidelity with which contracts are met,

often calling for the payment of money many days or months after the goods are delivered. Men deposit their money in banks with full confidence that they will receive it with interest whenever

they desire. Billions of dollars are invested in stocks and bonds of railroad or industrial corporations by persons who have never seen the men to whom they have intrusted their money. The United States Steel Corporation has issued \$1,300,000,000 of stocks and bonds which are owned by upward of 300,000 people in every part of the world in amounts varying from less than one hundred to millions of dollars. Only in this way can large business enterprises be carried on. There are many safeguards provided by law to secure the rightful use of money thus invested and to protect the investor against loss. In spite of these losses are often incurred. Are such losses always due to dishonesty?

Nations enter into agreements with each other through treaties. Are these agreements always kept? What would be the effect upon the armies and navies of the world if it were certain that international agreements would be fulfilled? Diplomats represent their governments in the different capitals of the world. It was formerly supposed that an important part of a diplomat's business was to deceive the government to which he was sent. What improvement has taken place in the relation of nations with each other? Discuss the international court at The Hague.

In what ways do the affairs of our daily lives depend upon our confidence in each other? Discuss from this standpoint the grocer and his customer, the physician and his patient, the lawyer and his client, the employer and his workmen. What is accomplished by the pure food laws?

It has repeatedly been said the American aim is "first to get on, then to get

honor, and lastly to get honest." Do you think this is true? There is a common saying that "honesty is the best policy." Is this the only reason or the highest reason for being honest?

As honesty is such an important factor in the relations of individuals and groups of individuals with each other, the habit of honesty is one of the most important to acquire. The most common form of honesty has to do with our speech. It is necessary for us to decide first what constitutes telling the truth and telling a lie. Has a person who makes a statement which is untrue but which he believes to be true told a lie? Can a person tell a part of the truth in such a way as to leave a false impression on the hearer? Has he told a lie even though he has said nothing untrue? Give an illustration. Can a person, by exaggeration or otherwise, say what is untrue without deceiving his hearer? Has he told a lie? Give an illustration. Can one tell a lie without speaking at all? How? What, then, is the essential element of a lie?

Is There Such a Thing as a "White" Lie?

Habits of untruthfulness are most likely to be formed in what seem to be small matters. In school, pupils often give evasive or false excuses for tardiness, failure to prepare lessons, or other similar faults, without thinking that they are thus forming habits which will cling to them through life. It is sometimes regarded as something to be boasted over that they have thus deceived the teacher. Can you justify different standards of honesty in dealing with a teacher and with your chum? What do

you think of a teacher or parent who tries to "bluff" you? Does this justify dishonesty on your part? Is a lie ever justifiable? If you think so, give an illustration.

When the telling of the truth may involve others in difficulty, a puzzling situation is often presented. A case which was presented in the *Outlook* recently gave rise to much discussion and difference of opinion. "Good and Bad are two boys attending the same school. One day Bad said to Good, 'I am going to throw a snowball through the window.' Good made no reply. Bad threw the snowball and broke the window, and Good saw him do it. The next morning at school the teacher asked the pupils singly and privately the question, 'Do you know who broke

the window?' and 'Who broke the window?' What should Good say when the teacher asked him, 'Do you know who broke the window?' What should Good say when she asked him, 'Who broke the window?' Should the teacher have asked the boys these questions? Should the teacher have the same right as the court in compelling Good to tell?" Was Good in any degree responsible for the broken window? Does the character of the offense involved make any difference in your opinion as to whether one boy should ever tell on another?

Suggestions for further study: How can you best develop the habit of truthfulness for yourself? What can you do to improve the standards of truthfulness among your associates?

Study VI. Honesty—Continued

Cheating

Closely allied to truthfulness in speech is honesty in dealing with others in work and sports. This may be seen in the relation of a workman to his employer, of the pupil to his teacher, of one contestant or athletic team to another.

It is all too common in these relations for one to be honest only when under observation. A boy takes the job of distributing handbills about town and throws half of them into the river. Give some other illustration. If you are an employed boy, do you work as hard when your employer or overseer is absent? Is the boy who never intends to earn more than his wages likely to secure promotion? Is the confidence of your employer valuable to you? How can you secure and keep this?

In many schools and colleges stu-

dents frequently use dishonest methods in the preparation of work and in classroom and examination. There is sometimes real ignorance as to what is dishonest in the preparation of work. Is the use of a "pony" in preparing a Latin lesson dishonest? Can one ever honestly present as his work what he has not done for himself? There is little likelihood of ignorance regarding what constitutes dishonesty in class or examination. Is the person who gives information in an examination equally culpable with the one who receives it? If a teacher is careless or has physical defects which make it difficult for him to detect dishonesty, is dishonesty more excusable? What different persons may be injured by a student's dishonesty in examination? How is each injured? Who receives the greatest injury?

Many colleges conduct examinations on an honor system in which students take the examinations without the supervision of instructors, signing at the close a statement that they have neither received nor given help. Discuss the advantages of this plan. How do you think this would work in your high school?

Athletic contests offer a fertile field for dishonest practices. The intense desire to win sometimes leads to the recruiting of athletes in ways that violate the spirit and even the letter of the requirements for amateur standing. Can there be any justification whatever for the manager or captain who does this? Can an honest boy play on a team on which he knows there is an ineligible player? Can a school respect a teacher who knowingly allows such a thing to occur in his school? Ought a school to be expected to cheer for such a team?

Dishonesty in athletics often consists in evading rules of the game. Coaches sometimes teach players how to break the rules without detection. Is it dishonest to beat the pistol at the start of the race if you can do it successfully? Discuss "dirty" football from the standpoint of winning the game; from the standpoint of good morals. In a baseball game, the batter hits a ball to deep left field and, seeing that the umpire is watching the ball, cuts first base and reaches second successfully. Discuss the ethics involved. Of what value are successful athletic teams to a school? Is victory secured dishonestly valuable or harmful? Does it make any difference whether the dishonesty is detected by the opposing school?

A well-known school had won a big track meet in which many schools had competed. They had reached home with the trophy of victory when it was discovered that one of the boys representing the school had been ineligible. This was not known and was not likely to become known outside the school. But the trophy was returned at once with a statement of the facts and was awarded to the team which had taken second place. That school has a right to be more proud of that trophy which it might have retained than of any of the many which adorn its trophy room. It is a trophy of the honesty of the school. Has your school a tradition for clean and honest sport? If not, what can you do to secure this?

One of the most common forms of deceit is self-deceit. One may sometimes satisfy oneself that an act of dishonesty is honest. In some schools, pledges are required that one is not and will not become a member of a fraternity. Boys break this on the ground that a forced pledge is not binding. Is this so? Members of fraternities, when asked if they are members, sometimes say that they are not on the ground that one may resign and resume membership at will, and that this resignation may be performed mentally. This is, of course, only self-deception, utterly unworthy of an honorable boy. Give some other illustrations of self-deception. Shakespeare placed these words in the mouth of Polonius:

To thine own self be true
And it must follow as the night the day
Thou canst not then be false to any man.

Study VII. Property Rights

Regard for the rights of property is an acquired habit. Among animals generally the stronger takes from the weaker. The child naturally takes whatever comes to hand, until taught not to do so. Doubtless primitive man did not differ from the other animals in this respect. But society, through custom and law, has undertaken to safeguard the ownership of property, so that the weak as well as the strong may feel that his property is secure.

We know very well, however, that nations and individuals have often violated these laws. Nations have taken by force the property of other nations or inferior peoples. Discuss the ethics of the treatment which our nation has accorded the Indians; the treatment of the Aztecs by the Spaniards under Cortez. Is sufficient justification found in the fact that a higher civilization has followed the conquest of inferior peoples? In what respects has our possession of the Philippines differed from these two instances?

Each morning's paper tells of defaulting bank cashiers, grafting public officers, or petty thieves brought before courts of law. It is plain that the habit of honesty as regards property must be firmly established to enable us to stand strong against the temptations that confront us in the complex life of business and politics. It is probable that most persons are not detected in the first offense but have formed habits of dishonesty, often with small beginnings the real nature of which was not at the time appreciated. Boys in school, as treasurers of classes or other organizations, are sometimes careless in handling funds. A manager of an ath-

letic team makes personal use of money in his hands, intending to replace it later. At the end of the season, he finds it inconvenient to do this, and rather than acknowledge the fact, he conceals his fault by making a false accounting. Compare his case with that of the cashier who uses funds of his bank for personal investment, intending to replace them later. In what respect do the ethics involved differ whether he restores the funds or not?

People frequently have different standards in dealing with the property of individuals and with that of corporations or of the public at large. Slugs are frequently found in the cash boxes of public telephones. Men deliberately evade the payment of fares in crowded cars. Railroads charge no fare for infants and half-fare for children below a certain age. Parents often thus secure rates for children above the specified ages. Does it make any difference whether the ticket-seller or conductor inquires the child's age? Is one under less obligation to pay the required fare to a railroad than to pay his grocer's bill?

Pupils are likely to use the books or other articles provided by the school less carefully than they would if they were their own. Often there is wanton destruction of school or other public property in the celebration of victories. Can you justify this? Does the fact that many are involved furnish any justification?

Merchants sometimes employ short weights or measures. A clerk often knowingly conceals defects in goods from purchasers. What should an honest boy

do if his employer expects him to do this? Should the fear or certainty that he will lose his job if he refuses make any difference?

In school the term "swiping" is frequently applied to acts which elsewhere would be called "stealing." Articles of clothing, athletic material, books, etc., are often taken by those who know that they do not belong to them. School lockers are sometimes forcibly entered and articles are taken from them.

Members of athletic teams frequently collect "souvenirs" from dining-cars, hotels, and schools visited, and school boys' rooms often include such spoils among their decorations. Can any other term than "stealing" properly be applied to such acts? Someone has said of students that "nothing is absolutely safe that is not nailed down." What do you think of this statement?

In the famous Rugby School in England there are no lockers in the gymnasium and each boy's equipment is hung on a peg. In the cricket clubhouse the

valuable togs for playing the game are placed in leather bags, unlocked but marked with the owner's initials, and arranged on long tables in an open room. It is evident that the knowledge that an article belongs to another boy is sufficient to assure its safety. Would your football togs be safe if similarly placed in your school gymnasium? If not, how do you account for the difference between your school and Rugby? What do you think would improve the condition? Do you think that boys in school are as honest as their fathers in business?

Probably boys fall into this practice thoughtlessly. But habits are formed from what often appear small beginnings. What are some of the possible results which might come from the practice of "swiping"? Would it not be most desirable to secure in your school such a clearly defined code of honor that no one would think, under any circumstances, of taking what he knew was not his own? What can you do to establish such a noble tradition?

Study VIII. Gambling and Betting

The choice of goal in a football game is decided by the toss of a coin. How does this differ from matching pennies to decide who shall pay for the ice cream sodas? Show how in athletic games any advantage that comes to the winner of the toss is equalized as the contest proceeds. It is evident that chance is an essential element of gambling but that chance enters into many situations in life which do not involve gambling at all.

When you buy a pair of shoes or a baseball and bat, you expect that the merchant will give you a fair return for your money, charging you a reasonable

profit above what the goods cost him. In legitimate business both the buyer and the seller render an equivalent for value received. Compare with this the cases of the loser and winner in a game of cards played for money or in a wager over the result of a football game. Has the winner at cards or of a bet given to the loser any equivalent for the money which he wins? What then are the two essential elements of gambling?

Experience seems to show that chance adds zest to almost any situation in life. It is because of this apparently natural instinct that gambling makes its appeal.

Boys are sure to be confronted with apparently harmless situations that involve the principle of gambling. The making of wagers of candy, matching coins for sodas, etc., are familiar occurrences. In pitching pennies or playing marbles "for keeps," does the fact that the winner has greater skill have anything to do with deciding whether there is gambling involved? In most pool rooms the loser pays for the game. Is this gambling? What equivalent has the loser received more than the winner that he should pay for? If the winner has more skill, should the loser pay him for this? Can you justify this on the basis of good sportsmanship? Discuss prizes at card parties from this standpoint. Do you think of any other common practices in which the principle of gambling is involved?

Since the element of chance is naturally interesting and so many opportunities abound for falling into forms of petty gambling which may easily lead to confirmed habits, we should consider why gambling is wrong in itself and the habit one to be avoided. In the first place the practice of receiving something for which one does not give a fair return destroys one's sense of the value of money and of the labor by which real value is produced. Jenks says: "The gambling habit is opposed to thrift and no community can prosper whose members are not thrifty." The habit of gambling once acquired is likely to take so much of a man's time and thought that he neglects his legitimate occupation with the almost certain loss of his earnings. Dickens in *The Old Curiosity Shop* has given in the grandfather of little Nell a most pathetic illustration of

the depths to which the gambling habit may reduce a man.

There are many who declare that their gambling is done wholly among friends and that the stakes never represent more than a fair return for the pleasure obtained. But the habit once established, it is difficult to limit the amount of money one will devote to it or to confine it to one's friends. Playing with professional gamblers soon follows where the chances are certain to be in favor of the house or gambler even though the game may be honestly played. Ruin is almost sure to follow. The records of Monte Carlo, if faithfully preserved, would show many suicides of those who have been made desperate by their losses.

Gambling is permitted freely in many countries in Europe, and is openly shared by nobility and people. What do you know about the Derby? Monte Carlo? In this country there has been developing rapidly a strong public opinion against gambling as opposed to the common good, and it has been gradually restricted or prohibited by law. The Louisiana lottery flourished until a few years ago when it was denied the privilege of the mails and was forced to cease its operations. Race-track gambling has been prevented by law in New York and other states. Gambling in any form is forbidden by law in many states and cities. What are the laws regarding gambling in your state and town? Are they enforced?

Suggestions for discussion. The buying and selling of stocks "on margin" on the stock exchange; the slot machine in the cigar store; guessing contests at fairs or bazaars; betting on interschool games.